

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1814.

SKETCH OF MR. SAFFERY'S SERMON,

For the Mission, at the Jew's Chapel, June 22, 1814.

Psalm lxxvii, 1, 2. God be merciful unto us and bless us, and cause his face to shine upon us, that his way may be known upon earth, his saving health among all nations.

THIS scripture may be considered either as the language of prophecy or prayer; as the communication of Jehovah's promise, or the Psalmist's petition for its accomplishment. How, indeed, should the purposes of such mercy be intimated without awakening correspondent energy? The predicted blessing comes down to us in the solemn tones of the most devout request; and enlarged supplication will mark the progress of its fulfilment. Let us then pray, *God be merciful unto us and bless us, and cause his face to shine upon us, that his way may be known upon earth, his saving health among all nations.* We have therefore to consider, The object desired—our encouragement to pray for it—and the proofs of our sincerity.

I. The object desired. That God's way may be known upon earth. This implies, *That the nations being brought to the obedience of faith, receive Christ as the sacrifice for sin.* Man, whether savage or civilized, is every where conscious of offence. Hence the poor heathen vainly attempt to propitiate their cruel gods—hence their various penances, their obscene and murderous rites, their multiplied victims, their human sacrifices! Who that has felt the peace-speaking blood of Jesus on the conscience, would not cry to them from the farthest shores, *Behold the Lamb of God that taketh away the sin of the world!* Who, with the light of his gospel shining full upon

them, would not pray that his saving health may be known among all nations?

This desire farther implies, *that men should not only forsake the delusions which debase and destroy them, but be turned to the way of God's testimonies.* The picture given us by the unerring oracles, of the whole world lying in wickedness, is awful indeed! It is not to be expected that while men attempt to expiate sin by the abominations we have mentioned that their morals would be chaste, or that in the remotest degree they would be conformed to God's precepts. European infidels have taken much pains to varnish their crimes, and to persuade us of their innocence; but survey this vast theatre of idolatry, and you will behold myriads of immortal beings, so debased, as to be destitute of all moral principle; so out of God's way, as to be opposed to him altogether; so sunk in iniquity, as to have fellowship in nothing besides; so lost to all shame, as *openly* to practice those sins, at the *secret* commission of which we shudder. Yes, whole nations living from generation to generation, in a community of rebellion against their Maker, and practising without remorse the black catalogue of sins recorded by the Apostle in his epistle to the Romans. If these things impress us as they ought, we shall breathe our very souls in the prayer of the text.

II. Our encouragements to pray that the way of God may be known upon the earth are abundant. For this mercy we may come boldly to the throne of grace, seeing—*God has commanded it.* The Church of old received this remarkable injunction, “Ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.” In the summary of prayer given us by Christ, the *first* request enjoined is, “Thy kingdom come. Thy will be done in earth, as it is in heaven.” And by the *final* exhortation of the Apostle we are taught to pray, that the word of the Lord may have free course and be glorified.

God is able to accomplish our desire. Abstractly viewing this wide-spreading desolation, this extended moral darkness and pollution, this long-established slavery and death; or viewing it merely in connexion with the most tender and determined human efforts, we might well look through this valley of tophet and cry, “Can these dry bones live?” But when we consider

that we do not pray unto a God that cannot save; that nothing is too hard for him; we find no cause for despondency. However men are scattered and led captive by the devil at his will; however environed with tenfold darkness, and sunk in every vice which can degrade or enslave their immortal powers; he to whom we pray can make his way known upon earth, and impart his saving health to all nations. He can direct them all to Calvary's great atoning sacrifice, and turn their feet to his testimonies. Let us not cease therefore to pray for the pouring out of his Spirit, that all the ends of the earth may together see the salvation of our God.

We know that it is his determination to do this. It is no dubious or uncertain matter, but settled by the immutable purpose of the eternal God. Thus for example—*The glorious things of prophecy cannot otherwise be realized.* There are many blessed intimations of the final enlargement, purity, and glory of Zion by the accession of all nations unto her. It must be so, or the idols will not be utterly abolished; the riches and glory of the Gentiles will not be brought into the Church; the knowledge of the Lord will not cover the earth. *For this purpose the gospel is promulgated.* It was that the way of God might be known upon earth that Christ commanded the Apostles to teach all nations; to go into all the world, and preach the gospel to every creature. *Thus only can Christ receive the full reward of his obedience.* It was promised that he should see of the travail of his soul and be satisfied. This was to be the recompense of his sufferings; this was the measure of that joy which sustained him when he endured the cross. Nor will he possess his throne, his crown, or his kingdom, in the full glory thereof, till the heathen be given him for his inheritance, and the uttermost parts of the earth for his possession.

God fulfils his purposes in answer to the prayers of his people. The history of the Church furnishes many pleasing illustrations of this truth. Mark the answers to the prayers of Nehemiah and Daniel. See the Church at Jerusalem increased by the effusion of the holy Spirit when the disciples were all with one accord in one place. Is it not manifest also in the history of our times, and of our own denomination? Here we could remind you of the monthly prayer-meetings that preceded our mission established by the brethren in Northampton-

shire. We could direct your attention to the benevolent exertions of our revered brother Carey and others, whose souls have been poured out in supplications for the heathen world. Above all, we would point you to the sure word of prophecy, where it stands recorded, That as soon as Zion travailed she brought forth her children; and that effectual fervent prayer availeth much.

III. We are to observe—*The proofs of our sincerity when we thus pray.* It is too common for our professions, and even our prayers, to be at variance with our affections and our practice. To prove therefore that we are sincere when we put up petitions like these, it is necessary—*That we are earnest to possess this mercy, and to walk in this way ourselves.* In the text we see desire for the salvation of others combined with a solicitude that equally concerned themselves. There are those who are forward in supporting public institutions, and furthering general plans of religion, who are indifferent to personal godliness; who cry out against idolatry, yet have their mammon of unrighteousness; who profess to be shocked at the abominations of the heathen, yet fulfil the desires of the flesh and of the mind: but sincerity will be seen in *our* living a life of faith upon Christ, and in *our* feet being turned to the way of God's precepts. Paul in his zeal could have wished himself accursed from Christ that others might be saved, yet he sought constantly to be found in him, and forgetting the things which were behind, he was ever on the stretch, pressing towards the mark for the prize of the high calling of God in Christ Jesus. Let us then be careful to prove that our professed concern for the welfare of missions, our support of itinerancies, our patronage of schools, is connected with a humble holy life.

If our prayers be sincere, *We shall rejoice as the way of God is made known.* When Zion was in desolation, and none came to her solemn feasts, the pious in Babylon wept, and hung their harps upon the willows; but when the Lord turned again her captivity, they were like them that dream; then was their mouth filled with laughter, and their tongue with singing, and they said among the heathen, The Lord hath done great things for us. John tells us that he had no greater joy than to hear that his children walked in the truth; and Paul, who always triumphed in Christ, rejoiced that the savour of the knowledge of him was made manifest in every place. Let us, however,

be careful that our joy be not sectarian. That we do not, when others cast out devils in the name of Christ, forbid them because they follow not with us. We have heard of people zealous for missions, who would rather that the heathen were without a bible, than that having one, it should not contain the Shibboleth of their party. Oh! if such men are not libelled, let them hear the reproof of the Son of man, who, when the selfish zeal of the disciples would have interfered with the work of saving souls, exclaimed, Ye know not what manner of spirit ye are of.

If sincere in our prayers, *We shall employ our utmost energies to make known the way of God.* There are those who give their money and do no more. There are others who attend on public meetings for the spread of the gospel, and rest satisfied; but a combination, an universality of effort, is required of us. It is said indeed of Messiah, To him shall be given of the gold of Sheba; but it is added, Prayer also shall be made continually, and daily shall he be praised. To what an enlarged and unbroken sphere of operation does Isaiah lead us when he says, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." The smaller circles of influence must also be occupied. We must not give our money to disseminate the gospel abroad, and be criminally negligent of the welfare of the church at home—we must not take the credit of supporting missionaries, and leave ministers around us to pine without patronage and labour without co-operation—we must not affect solicitude for the conversion of the heathen, and live neglectful of sinners in our own country, or town, or village—we must not talk of an enlarged benevolence, when the souls of our neighbours, our servants, our children, are neglected. Can we indeed PRAY for God's saving health to all the nations, and leave these to perish? No, if we are sincere in our supplications, we shall use every direct and appropriate means for their salvation—we shall influence all we can to attend on the gospel—we shall converse every where with sinners on the great things of eternity—we shall look about us to see who is seriously affected, and be anxious to cherish religious feeling. Our conduct will illustrate the integrity of our hearts. We shall, indeed, appear as those who lift them up, and say, *God be merciful unto us, and bless us;*

and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations.

EFFECTS OF MARRYING AN UNBELIEVER.

To the Editor of the Baptist Magazine.

The religious Magazines have of late teemed with enquiries as to the lawfulness of a Believer marrying an Unbeliever : To some abler casuist, or more expert theologian, it shall be left to decide on the "*lawfulness*," but with your permission, the Baptist public shall learn from the following relation, some of the *effects* of such an inter-marriage.

A hopeful young man, a Member of a Baptist Church, well educated, and engaged in a respectable profession; was suffered to fall into the snare, and took to himself a wife from amongst "the daughters of Belial." Alas! the die was scarcely cast when he awoke to a sense of his error, and from that moment to this, bitter has been the recollection of it. For a little while, his wife accompanied him regularly to the place of worship which he attended, but that time was short, she soon took, or pretended to take, a disgust, and decidedly refused to continue her attendance; and more completely to afflict his mind, she began to neglect divine worship altogether, or at most to visit now and then some chapel of the establishment.

It would be difficult to draw a correct picture of this young man's mental sufferings, but I will attempt one. I said before, that he had awaked to his error. I will add, he now reverences so much the more, those divine precepts which, if listened to, in time, would have saved him this source of regret. With a mind lively, communicative, and well informed, he was once the delight of his friends; he is now a prey to melancholy, save when the affairs of this world call for his attention, and separate his thoughts from this painful subject, or at those happier, though less frequent times,

"When light breaks in upon his mind,
With kind and quickening rays."

Few perhaps were more desirous than himself, to cultivate domestic enjoyment, and the charms of cheerful and pious con-

versation. But whither shall we now look for these comforts? At home all is barren and desolate; the wilderness is realized—without the rose—no lily smiles in that valley—no song of birds is heard! His sense of propriety forbids his leaving home in quest of conversation—and indeed, by the way, would it not appear wise in good men, never to be long absent from their partners and families, but upon a claim of necessity?

He has now two children—they are yet infants, but he looks at them with the deepest anxiety. He anticipates the time when probably all his designs for their education in religious knowledge, may be frustrated by the temper, the inclination, and the pursuits of his wife. Instead of frugal and industrious, he he trembles lest they become vain and idle—instead of being found at the ordinances of the House of the Lord, he dreads to see them growing and conducting themselves as lovers of pleasure more than lovers of God.

He reads the bible to his family; alas! it is a dead letter to them! Some delightful passage arrests his notice—he turns to impart his feelings—but to whom? “The dead hear not thy voice, O Lord,” and desire it not. He kneels at his family prayer, and here again the utmost stretch of human charity cannot prevent his reflecting that he is a solitary worshipper.

With such a burden fastened to his back this poor young man travels in silence and in sorrow to his grave. Of this world’s good it has pleased divine providence to grant him a moderate share; for this mercy, but more especially for the possession of an attachment to the cause and church of the Lord, and some hope in the atonement of the divine Redeemer, he ever prays to be made sensible and grateful; but of all that refined and inestimable class of mercies, a pious partner, a well-ordered family, joining him in prayer and praise, enlivening his downcast moments, participating in his joyful ones, he has no present ground of expectation.

If any of my Baptist friends, after reading this statement of a matter of fact, should give way to any temptation of joining themselves in marriage with an unbeliever, let them at least take this moral with them. “They may break the hedge,”—but “a Serpent shall bite them.”

X. Y. Z.

QUERIES, RESPECTING PROVIDENCE.

To the Editor of the Baptist Magazine.

Sir,

The conductors of your Magazine wish, I doubt not, to enlighten the understandings of its readers, as well as to improve their hearts. Any reformation of the heart indeed, which does not rest on a conviction of the understanding, is not to be trusted even for an hour. There are speculative errors, I grant, which, if they exert any influence at all on the heart and conduct, that influence is the smallest that can be conceived. Yet error still is *error*: and, for my own part, I cannot help inclining to the opinion, that every error, were it possible to trace it in all its finer ramifications, and to mark it in all its subtler and more distant consequences, is, on the whole, mischievous in its operation. At all events, *Truth* possesses charms of its own; and that mind must be ill-constituted indeed, which prefers error *as error*. Prompted by considerations such as these, I take the liberty, through the medium of your Magazine, to submit to your numerous correspondents, the following queries:

1st. What is to be understood by PROVIDENCE?

2nd. What is to be understood by PARTICULAR PROVIDENCE, as distinguished from Providence in general?

3rd. Admitting for a moment, (and that only for the sake of illustration,) that by *general* providence be understood, the steady operation of *general laws* by which the Creator governs his works; and that by *particular* providence be meant, *the occasional disturbance or suspension* of the same general laws; admitting this, will it not follow, as a natural and necessary consequence, that every act of particular providence, truly supposes and includes, in its very nature, a genuine, formal, and proper *miracle*?

The writer of this article trusts, that the publication of these Queries, will attract the notice of some able correspondent, and draw from him a consistent and luminous exposition of the very sublime doctrine to which they relate: an exposition, that shall consist equally with the representations of scripture, and the obvious and well-known succession of daily occurrences. And he is the more solicitous on this point, because it is

scarcely possible to mix with serious and religious persons, without being forcibly struck with the amazing confusion and embarrassment in which their sentiments on this subject are involved.

I am, Sir, yours, &c.

A BAPTIST.

ON THE CHARACTER OF DEMAS,

In reply to J. S. see page 283.

Sir,

Whether our Country Ministers be so unanimous in representing the character of Demas unfavourably, as your correspondent complains, I know not; but I am inclined to think that, if it be so, his vindication will not do much towards effecting an alteration. His remark appears, to me at least, to originate in a mistake, as to the grounds which have been supposed to justify the opinion, that Demas was an Apostate. None, I presume, have drawn this conclusion from the bare *fact* of his forsaking the Apostle, and departing to Thessalonica, but from the *motive* which is assigned for it—the love of this world. Unless J. S. can shew that a similar motive is ascribed to Crescens and Titus, his argument from their conduct is wholly inconclusive. Nor is the instance of those excellent divines who fled to the continent during the reign of Mary more to the point. Had they been actuated by the principle of Demas, their conduct would have been exactly the reverse. But if J. S. still doubts whether that principle be consistent with the character of a real Christian, let him seriously consider the words of an inspired Apostle, “If *any man* love the world, the love of the Father is not in him.”

DELTA.

ANSWER TO A QUERY, BY ELIZA.

Page 284.

Perhaps the difficulty suggested by Eliza will vanish, if she consider, that while the quality of *actions* is determined by

their relation to the divine law, the estimate we form of *character* must be regulated by the *habitual course* of the life and conduct. If we were to form our opinion of men from particular events in their lives, we should pronounce Noah a drunkard, Aaron an idolater, Jacob a liar, David a murderer, and Peter an apostate; and each of these sins exclude men from the kingdom of God. But such a judgment would be evidently harsh and erroneous, because these things were not of a piece with their general character, but most entirely opposed thereto. The Apostle, in the words referred to by Eliza, is describing those who "go in the way of Cain," and whose character and spirit resemble his. Such a man, he affirms, has not eternal life abiding in him. But, *in this sense*, David was not a murderer. His sin in the matter of Uriah was not the result of those principles on which his character was formed, but a melancholy proof of the force of temptation, even in the case of an eminently good man.

DELTA.

IMPOSITION OF HANDS.

To the Editor of the Baptist Magazine.

Sir,

In your Number for July, page 268, there is a paper on "The Imposition of Hands," &c. on which I beg leave to make a few remarks.

First, as to *Ordination*, I cordially agree with your correspondent T. T. in what he has stated respecting its nature and design. Ordination, (or, as some call it, designation) is general, or particular. Perhaps it would be an improvement if the general ordination of a person called by a church to the work of the ministry, were attended with greater solemnity. For it is highly expedient to mark with a broader line the distinction between those who sustain the character of public teachers, and those who are private members. A church of Christ has a right to know, in such a case, from an explicit confession of faith, what doctrines a brother will teach; and if he receive from the Pastor a charge or appropriate exhortation, accompanied with

the prayers of the congregation, he will engage in his occasional or probationary services with a stronger feeling of the responsibility which attaches to his character. In particular ordination, when a preacher takes the charge of a particular church, the neighbouring pastors are more deeply interested than others can be, and ought always, I apprehend, to be principally engaged.

Secondly, as to *Deacons*—After carefully perusing all that has been written by two highly respectable correspondents on the Deacon's office, I am satisfied that the office was instituted to provide for the proper management of the *secular* concerns of the church, as the office of Pastor provides for its *spiritual* concerns. *The seven*, mentioned in Acts vi, can be called the seven deacons, only in a lax sense, as the numerous disciples at Jerusalem are called a church; (Acts ii, 47. v, 11.) and, with exactly the same extent of meaning, *the twelve* might be called the twelve pastors of the church at Jerusalem.

Let us look into the Acts of the Apostles. In the first chapter, we read that "the number of the names together was about *an hundred and twenty*." In the second chapter, "there were added to them about *three thousand* souls." To this large increase daily additions were made; "and the Lord added to the church daily such as should be saved." In the fourth chapter, we read of *five thousand* more. In the fifth chapter we are told that "believers were the more added to the Lord, multitudes both of men and women." Here, then, was a church consisting perhaps of *ten thousand* individuals. But persecution soon rose like a mighty wind, and scattered them all over the regions of Judea and Samaria. Acts viii, 1. Doubtless, these were the materials, from which many distinct churches were afterwards formed. The twelve did the work of Pastors for a time, and the seven did the work of Deacons in "serving tables," that is to say, the work to which Deacons were afterwards specially appointed. It may be allowed, then, that the seven were seven Deacons in the same sense as the twelve were twelve Pastors, and the disciples at Jerusalem were a Church, that is, *essentially*, though not *formally*. Both *Vitringa* and *Mosheim* favour this view of the account given of the seven in Acts vi, as may be seen in Gill's Body of Div. vol. iii, p. 720. Eclectic Rev. for March last, p. 223.

Thirdly, as to Imposition of hands. This is a rite of very

high antiquity. It was in use before the law, under the law, and under the gospel. It may be worth while to investigate the whole history of it, and to mark precisely its application in every instance recorded in the three great periods mentioned: but this is more than I can undertake at present.

Let it be granted that "the Scripture is our complete and only rule," if by the Scripture be meant the new Testament. I am persuaded that T. T. would not recognize any other authority for Christians in "instituted worship." He would not lead your readers to the Jewish law, nor to the revelation made to the Patriarchs, to furnish them with a directory for any branch of *Christian* worship.

I confess that I do not yet see that the omission of imposition of hands is a "violation of a divinely established order." *A priori*, as the schoolmen say, the genius of the Christian Economy is unallied to ceremony. Simplicity and spirituality are its prominent features. I am ready to ask the old question, *cui bono*?—what is the use of it? Baptism and the Lord's Supper, are plainly appointed, and their use is distinctly pointed out. "It is not pretended (says your correspondent) that, in the present day, any gift is conveyed by this rite." What then? "It is a *mode* sanctioned by divine appointment." Will T. T. favour me and the rest of your readers with a more ample description, or a clearer definition?

I most readily grant that, in matters of *instituted* worship, where divine authority speaks, all our reasonings *a priori*, and all our speculations on fitness and utility, must bow to that authority which is all in all, or must hide their impertinent heads.

Let us, then, appeal to the law and to the testimony. Is it true that imposition of hands is binding on all the ministers of Christ to the end of the world by "a divinely established order"? Your Correspondent refers to four passages in the new testament.

(1.) *Acts* vi. 6. On this he observes, that it was practised when no [extraordinary] gifts appear to have been communicated. Here is evidently no precept. Nor will it surely be affirmed that there is a precedent. The whole case was extraordinary. Nothing, I conceive, is binding on us but the spirit of the transaction, which is a moral consideration, independent

on time and place, and admirably adapted to enforce the duty of contributing to the relief of our brethren in distress.

(2.) *Acts* xiii. 3. Here we are informed that there were five prophets and teachers in the church at Antioch, and that two of them were solemnly set apart by the other three with the imposition of hands. T. T. remarks that gifts appear not to have been imparted in this service. With deference to his opinion, I think the presumption lies on the other side. Let it be observed that they were all *prophets* and teachers (though the church no doubt concurred)—that the two missionaries are said to be “sent forth by the Holy Ghost”—that it was a special service in the first planting of Christianity, and not ordinary pastoral work—and that the transaction originated in inspiration; for the Holy Ghost said, “Separate me Barnabas and Saul,” &c.—and then it will follow that no stress can be laid on this passage for the purpose to which it is often applied. See Gill in loc. and Doddridge on this and the preceding text.

(3.) 1 *Tim.* iv. 14. Here we are taught that Timothy had a gift—that it was given him by *prophecy*—and that it accompanied the laying on of the hands of the presbytery. Ordinary teachers, since the age of miracles, have not received gifts in this way; but though this passage will not serve the purpose for which it is adduced, it may remind us that our gifts, whatever they be, must not be neglected.

(4.) *Titus* i. 5. From this verse we learn that Paul left Titus in Crete to set in order things that were wanting; and to ordain elders in every city; as Paul, by virtue of his apostolic authority, had appointed him. This passage does not mention imposition of hands, and if it did, for reasons before assigned, it would not prove the point in question. Perhaps it would have been more to the purpose of your correspondent to have cited 1 *Tim.* v. 22. which I am surprized to observe he has not noticed.

Assent in proportion to evidence, is a maxim of the highest wisdom, and of very extensive application. It still remains, I think, to be proved, that Christ, the great lawgiver of the Christian Church, has required imposition of hands, in the designation of ordinary pastors; or that it is an ordinance of

Christ, binding on all his ministers and churches, and of perpetual obligation.

I will only add further, it will not suffice in this case to prove that the practice obtained among the first Christians. They washed each others feet: they saluted each other with a holy kiss. In such things I apprehend they are to be considered as men conforming to the customs of the country in which they lived; and these customs* were sanctioned and sanctified by their religion. Their elders anointed the sick with oil: but in this they were manifestly exercising an extraordinary gift, which was confined to the age of miracles. Nor will it suffice to shew that the practice was in use among the Apostles. Certainly, their practices are not, in all things binding. In various particulars, they must be regarded as acting in their apostolic character, in which they can have no successors, to the end of the world. Thus they prayed under the impulse of a miraculous faith: they preached and wrote without any mixture of error: they spoke a variety of languages which they had not learned: they healed the sick and raised the dead, and inflicted dreadful punishments on those who opposed them.

If your worthy correspondent T. T. will communicate his second thoughts on this subject, it will confer an obligation on all your readers, and be highly acceptable to

Your's faithfully,

Stepney, July 26, 1814.

W. N.

NEGLECT OF PERSONAL RELIGION.

Mine own Vineyard have I not kept. Canticles i, 6.

Persons do not often neglect things which involve their own advantage. Self-love powerfully inclines them in general to pay inordinate attention to their own concerns. Nor is a primary regard to our own advantage ever considered a crime,

* Dr. Gill on *Acts* xiii. 3, says, "This was a gesture and ceremony used among the Jews, when they wished any blessing or happiness to attend any persons; and so these prophets, when they separated Paul and Barnabas from their company, and were parting from them, put their hands on them, and wished them all prosperity and success."

provided it does not violate the laws which secure the well-being of our neighbour. When persons attend to the business of their neighbour to the neglect of their own, they are always despised, and the consequences are injurious both to themselves and to society. If this disposition were confined to "men of the world who have their portion in this life," this paper would not have been written: but it is too plain, in this day of general exertion, that many persons of undoubted piety have much cause to acknowledge, with shame and humiliation, "Mine own Vineyard have I not kept."

The present is a period of unexampled activity in the christian world. The numerous Societies that are formed for lessening the sum of human misery, by the extension of knowledge, and the propagation of evangelical truth, owe their origin to the silent, but powerful, influence of christian principle. It is impossible these Institutions can be conducted unless many individuals bestow upon them a great degree of personal application, and a large portion of their time. The Public see the machinery in motion, and are gratified with the moral and beneficial effects produced. In the numerous Committee-rooms, each attended by a few individuals, and some of these few (especially in London) superintending many Institutions, are found the internal wheels of the machine, unnoticed and almost imperceptible. These generous minds claim our respect, and our admiration, but there is great reason to fear that some of them occasionally sigh in the midst of their labours, and say, "Mine own Vineyard have I not kept."

If the writer of this Paper ventures to address a few serious hints to some classes of public-spirited christians, exciting them to self-examination, and warning against the neglect of personal religion; let it not be concluded that he is a narrow-minded Cynic, who feels no pleasure in perceiving the largeness of heart which other christians possess—or that he is indifferent to the success of their labours—rather let it be inferred that himself has felt the disadvantage of neglecting his own Vineyard while attending to that of others.

I. *Sunday School Teachers*, both male and female, are lawfully and beneficially employed. Many of the rising generation will call them *blessed*: they will hail them as their benefactors, and acknowledge that to them they are indebted for their com-

fort and reputation in the present life, and for their hopes of future glory. But while they are thus heaping blessings upon others, may it not be at an expense which to themselves is of a very serious kind? They may have taken time for these purposes which used to be spent in their closets, in reading the scriptures, or in attending to the public worship of God. If this is the case to any considerable extent, the want of scriptural knowledge—of spiritual enjoyment—and of fellowship with God and with his Son Jesus Christ, will often make them lament, “ Mine own Vineyard have I not kept.”

II. *Conductors of public Institutions* deserve the thanks of the Public for the gratuitous and benevolent application of their time, to say nothing of their money. The possibility that any of them have neither part nor lot in the religion they profess and promote, is of the most serious consideration. For any to spend more time in conducting a Bible Society, or in pleading its cause, than they do in perusing the sacred Volume, is neither right nor wise. To *mere professors* such employments must tend to increase their deception, and they will probably continue to be righteous in their own eyes, though they are not cleansed from their filthiness. With such persons every thing in religion is *exterior*; they are looking for the approbation of men, but forget to seek the approbation of God. To cultivate their own Vineyard, or to “ keep their hearts with all diligence,” never enters into their thoughts. Nor can even real christians give much time to public measures, without being exposed to the danger of neglecting personal religion, which consists in adding to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. If this be not habitually attended to, they have reason to be grieved while they acknowledge, “ Mine own Vineyard have I not kept.”

III. *Village Itinerants* are a class of christians whose motives appear to be of the purest kind; whose labours are more abundant; and whose usefulness in some instances has been very conspicuous.—But if any have been preaching on Lord's days in distant villages, while their wives and children have been misspending the Sabbath at home—if they have wasted time on the Saturday or the Monday which has prevented their

providing *things honest in the sight of all men*—if it should happen that they have mistaken their appropriate character, and assumed an office to which they are incompetent; they have in this way deprived themselves of the advantages of the word and ordinances in the churches of which they are members, and doubtless have cause to say, “*Mine own Vineyard have I not kept.*”

IV. *Ministers of the gospel*, who have congregations to superintend, are in danger of being injured by the spirit and fashion of the present period. It is true the establishment of Sunday Schools has relieved Ministers in a great measure from the employment of catechising youth, to which their predecessors greatly attended: and on this account they have more time to devote to other purposes. Nor can they refuse to countenance public measures: this would be to check the ardour of virtuous feeling among their people. They must not neglect opportunities that occur of engaging in benevolent undertakings congenial with the spirit of christianity; this would indicate a want of zeal disreputable to the ministers of Christ, who are to “*be instant in season and out of season.*” But, notwithstanding these considerations, they had need be particularly watchful, lest they forget what concerns themselves as individual believers—lest they neglect to cultivate a spirit of humility and dependance, and become remiss in their daily applications to the blood of sprinkling, through the abundance of their public engagements. Unless they have soul prosperity as *Christians*, they will not have pleasure in their work as *Ministers*. The Apostle Paul could say, “*I keep under my body, and have it in subjection, lest while I have preached to others I myself should be a cast-away.*” It is more than possible that some ministers who are admired for their talents, their zeal, and usefulness, may yet have cause to say, when retired in the privacy of the closet, and examining the state of their own souls, “*Mine own Vineyard have I not kept.*”

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the influence of the Holy Spirit that “whether they eat or drink, or whatever they do, they do all to the glory of God.” Thus “the liberal soul shall be made fat,” and in “watering others, they shall be watered also themselves.”

OBED.

ADVICE TO A DEACON,

Newly chosen to Office.

My dear Brother,

There are many things involved in the important office to which you are now called, too plain and interesting to escape the most common observation: it is not therefore my design to conduct your attention either to the authority of its origin, or the several branches of service comprehended in its duties; these lie ever open for inspection in the holy Scriptures, described with a plainness and accuracy peculiar to the divine oracles. Rather let me lead your mind to circumstances which inexperience is unable to anticipate, as on the proper management of these your reputation and usefulness chiefly depend. You cannot but know the Churches have frequently experienced the most bitter disappointment from the conduct of persons whom they have called to the Deaconship, not possibly in consequence of unfitness for the station, so much as on other accounts less open to common observation, and with which the Churches may never become acquainted. I am willing to suppose you well versed in those parts of the Word which speak of the office-qualifications—with those holy precepts which derive an additional argument from your call to office, in favour of personal holiness—also that your mind is soberly impressed with the new interest which your brethren have acquired in your talents and character; and now you mean to address yourself with diligence and piety to the several parts of duty which invite your attention. Have you anticipated no impediments? If not, you will meet them to a disadvantage. It will not be a new thing if your early meetings with your brethren in office should impress you with a conviction that custom, convenience, or other unworthy considerations, appear with them on some

occasions to be more than tantamount to the authority of Scripture. On their induction they might have felt a desire to be useful, equally strong with your own, but they had opposed to them the impediments now opposed to you, and instead of combating them they yielded to an influence which has contributed to form their character, as office-bearers in the Church; and without much care you will embrace their system, and pursue their measures, and thus perpetuate imperfections injurious to the christian society whose concerns you are called to superintend. There are several considerations which will operate in favour of your almost unqualified submission to things as you find them. Juniorship. What good man does not feel his want of confidence and authority if he be a servant last introduced into a family?—a member last received into the Church?—or the Deacon most recently called to office? Should the latter be even eminently distinguished with suitable talents, the recollection of his minority will bind his hands; and this recollection will not soon forsake him. There are few old servants but wish to inscribe on others the testimonials of their seniority. Should seniority be employed to sanction indifference or neglect, or the violation of any obvious precept, it fails to be an object of veneration, though worthy of peculiar esteem in every lawful connection.

The supposed impossibility of effecting a salutary alteration will often urge the surrender of the understanding to others. This apprehension may be produced by knowing we are outnumbered—or that a sober and modest attempt has already excited opposition, or that talent and influence favour the seniority.

Should all these considerations be insufficient to suppress the desire of being useful in the upright discharge of the duties you are called to, the painful thought of giving offence and exciting discord will probably finally decide the question. What worthy character can fail to revolt from a service which may disturb the quiet and happiness of persons who have been long united in christian fellowship? If however any of these considerations should assume so much authority as to stupify or corrupt the judgment, and make it callous to the voice of *God*, they operate too much, and this excess I wish to see you surmount.

Having anticipated some of the difficulties, which I am confident your experience will prove not fabulous, I will conclude with pointing out the means by which your disadvantages may be conquered. As I have several things to name, and believing each to have a claim on your serious attention, I beg leave to adopt the formality of numbering them. 1. Be importunate with the Giver of every good gift for a large measure of personal religion. This, sir, will give a consideration and an energy to your character, which neither years, nor talents, nor office can impart. 2. Whatever defect you desire to remove, let it be felt to be an *affliction to your spirit*. Persons will perceive whether you are pleased in finding grounds of complaint as the means of pushing yourself into notice, or whether your concern is derived from a pure source. There are some in most of our Churches who raise a hue and cry about order and discipline, who inwardly are no better disposed to these than Judas was to the poor. 3. In every thing make your attempts by means of the Scriptures, rather than by propositions of your own framing. These will supply your want of authority, and procure you attention, when otherwise your voice would be raised in vain. 4. Let your manner suppose an oversight in your brethren, rather than convey censure. It is much more agreeable to be reminded of an oversight than to be instructed by a junior. Or, if circumstances will supply the least apology for past neglect, give them their full weight, only be concerned that they should operate no longer. 5. Be careful that openness, candour, and respect, mark all your proceedings. This advice I oppose to all solicitude for a party, and all mean attempts to undermine a brother's reputation. 6. Never attempt too much at once. This will excite immediate and determined resistance; but begin, if you may choose, with those things, which, when done, will make the necessity of other improvements self-evident. 7. Never exhibit yourself as a reformer, either in the presence of your brethren in office, or among the members; but be careful, if good be effected, that your colleagues have their full share of commendation. Lastly, Refrain from mental vanity. As you must not call on others to admire your zeal for the Lord, neither let your own eyes behold it. If there be any thing in your character calculated for usefulness in the church, and I desire there may be much,

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—Requesting an explicit answer, in the course of this month, and hoping it will be, not only sincere, but also satisfactory, I remain,

Yours, &c."

It is proper to add that the answer was, as Mr. Booth hoped it would be, both precise and satisfactory.

Dr. Gill's Opinion of Academical Institutions.

This may be ascertained partly from the application he made to one of them when he was quite a youth, and more explicitly from some passages which he wrote in riper years.

It is recorded in the life of him, prefixed to his "Tracts," that "Some efforts were made by ministers, both of other denominations and of his own, to get him upon one or other of the funds in London, and that he might be sent to one of their seminaries of learning. To this end specimens of his progress in literature were sent up to town: but the answer returned, by way of objection, was, that he was too young; and, should he continue, as it might be supposed he would, to make such rapid advances in his studies, he would go through the common circle of learning before he could be capable of taking care of himself, or of being employed in any public service."

On this circumstance Messrs. Bogue and Bennett remark, "It is to be hoped that this frozen reply was accompanied with some explanation which made it appear more justifiable than in its present detached state; or we should suspect that the guardians of this seminary felt but little solicitude to see the finest talents consecrated to the noblest of causes."

Hist. of Dissenters, Vol. iv, p. 464.

In a charge, at the ordination of several ministers, Dr. Gill writes thus: "Human learning is very useful and serviceable to a minister of the gospel; to have such a share of it, as to be capable of reading the scriptures in the original tongues in which they were written; and by means of knowledge of languages, to be able to read the writings of many excellent good men, written therein, to their profit and advantage; as well as to know the use of words, and the propriety of speech; and such who are called to the work of the ministry, who have not had a liberal education, and yet have time and leisure, are not easily to be excused, if they do not make use of their time, and those means that may be had to improve themselves in useful knowledge.

In his funeral sermons for the *Rev. Samuel Wilson*, the Doctor says, "His grammar and classical learning, he received under some of the best masters of it, in this city: his academical studies he went through under the direction of Dr. Ridgley and Mr. Eames, under whom he made great advances in polite and useful literature; with which being furnished, he shone out and made that figure in the church and world, he afterwards did.—After he was fully satisfied in his mind about the point of baptism, he joined himself with the church then under the pastoral care of the *Rev. Mr. Edward Wallin*; and, when he had finished his studies, was called forth by that Church to the work of the Ministry."

In his funeral sermon for the *Rev. Joseph Stennett*, D. D. the Doctor says, "He received his instructions in grammar and classical learning from two of the ablest grammarians this age has produced, Mr. *Ainsworth*, author of the Latin Dictionary, and Dr. *Ward*, Professor of Rhetoric in Gresham College. The other parts of literature, which more immediately related to his sacred profession, he cultivated under the care and direction of his learned pious father; whom I find on his dying bed, giving him advice with respect to the management of his studies, and the conduct of his future life. His fine natural parts, acquired knowledge, and above all, the grace of God, and the eminent gifts of it bestowed upon him, and fitting him for public service, all contributed to form his character; in whom the gentleman, the scholar, the christian, and the divine, were so happily united."

Collection of Sermons and Traets, Vol. i, p. 547.

Calvin's desire to be the Founder of a College.

Calvin being convinced that the best method to preserve the purity of Religion, was to enlighten men's understandings, used his utmost exertions to found a College at Geneva, in which youth might be well instructed. In the year 1556 he proposed the establishment of one; but unforeseen affairs prevented it at that time: at length, in the year 1559, he had the satisfaction of seeing it accomplished, a College being founded and furnished with enlightened Teachers.

Calvin's life, page 108.

Population of the World.

From Le Sage's Atlas, 1814.

Europe.....	170,000,000	Inhabitants.
Asia	380,000,000	
Africa	90,000,000	
America, North	30,000,000	
———— South	20,000,000	
The Oceanic Islands	20,000,000	
Total Population of the Globe.....		<u>710,000,000</u>

Obituary.

MRS. ELIZABETH CLARK,
Wife of Mr. Hector Clark, Holborn.

She joined the church in Eagle Street in her youth, of which she continued a member till her death, when about 45 years of age. She was under considerable darkness and distress of mind at the commencement of her affliction, which was happily dispelled by a lively faith in the merits of the Saviour, as the following statement by Mr. C. will evince.

“Finding herself get worse at Kentish Town, (where she experienced every possible attention which the kindness of the kindest friends could give) she expressed a wish to be brought home, to her house in Holborn: this was on Tuesday the 18th of Jan. 1814. On the Wednesday she seemed somewhat recovered, and expressed great thankfulness for

being once more amongst us: Thursday she grew much worse, her breathing very difficult, and her disorder then assumed a very alarming appearance; we applied to Dr. Latham, who called on the Saturday following, when he informed us her complaint was rapidly approaching that termination which would deprive us of her society here. I thought it my duty to inform her of his opinion, and was much pleased to find it did not alarm her. I then enquired as to the state of her mind, which I found tranquil and composed, expressing a steady and firm reliance upon the promises of God's word, and the declarations of his blessed gospel; such as, “Him that cometh I will in no wise cast out,” which she said “Through his grace she trusted she had been enabled to do—and to trust in him and his perfect

work for her eternal salvation,

Whose powerful blood did once atone,
And now it pleads before the throne.

These lines, she with much emphasis repeated. She visibly became worse, her breathing increasingly difficult, which rendered it very difficult for her to speak; but being asked the state of her mind, she said she was aware the Lord was about to remove her, but she had no doubt, "When heart and flesh failed God would be the strength of her heart and her portion for ever." These persuasions appeared to be founded upon the positive declarations of God's word, who, she said, had promised and would not fail in accomplishing. The 23rd Psalm appeared very precious to her, particularly the 4th verse, which she frequently repeated. That passage also afforded her much support, "I will never leave thee, nor forsake thee." She trusted she knew in whom she had believed. Her bodily sufferings still increased, but her mind was preserved eminently tranquil, nothing murmuring, fretful, or repining was heard: she enjoyed much of the spirit of grace and supplication, under whose delightful influence she was enabled to breathe out her soul in fervent prayer to him who had promised, *As thy day is, so shall thy strength be.* She said she was not afraid to die, "Death being disarmed of his sting through our Lord Jesus Christ, in whose merits she trusted for forgiveness and eternal life." This was the general and happy state of her mind. She seemed still to brighten more as she drew nearer the closing scene, and verify the assertion, that the path

of the just is as the shining light, &c. The last day she was with us, a friend asking how she felt her mind, she calmly replied, "The Lord is my Light, and my Redeemer, in him is my help, and he will be my strength." Upon her husband going to speak to her, about three hours before her death, (thinking she was dosing) he expressed a fear lest he should disturb her, when she looked very earnestly at him, and said, "I shall sleep no more until I sleep in Jesus;" after which she frequently prayed, "Come, Lord Jesus, come quickly." About an hour before her departure, she observed, "dying is trying work," and intreated him to pray for her, that strength and patience might hold out; adding, "Perhaps it will be the last time; I shall sleep no more till I sleep in Jesus;" which was the case. The hour of death being now upon her, she seemed restless; a friend asked her if she wanted anything, she looked earnestly up, and said, "I want Jesus," which were the last words she was heard to utter.

At one time she repeated those lines,

Why was I made to hear thy voice,
And enter while there's room?

At another, in the confident expectation of the Lord's support,

Fearless of hell and ghastly death,
I'd break thro' every foe.

and,

There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.

Which expectation, it is not doubted, is fully realized in her happy experience through the

merits of that Saviour whose precious blood cleanseth from all sin. Thus on the 28th of Jan. she finished her course, in which bodily affliction for many years had been perhaps beyond what most of the Lord's people are called to suffer; but,

He that had lov'd her bore her through,
And made her more than conqueror too.

Her funeral sermon was preached at Eagle Street, from *John vi.* 37, and in v

Mrs. MARY JAKUES.

This worthy woman, wife of Mr. Thomas Jaques, of Leather Lane, was an elder sister of Mrs.

Clark, and died about a month before. After maintaining an honourable christian profession for many years, she ended her course steadily depending upon the merits of the Saviour, and humbly hoping for mercy through faith in his blood. The peculiar nature of her disorder prevented her from saying much; but her lucid intervals afforded good evidence that her mind was calm, and tranquil, while she walked through the Valley of the Shadow of Death. Her funeral sermon was preached at Eagle Street, (where she was a member) from *Luke x.* 42.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Christian's Pocket Companion, and Directory for Church Members: by the late Rev. Joseph Swain of Walworth. A new Edition, recommended by the Rev. James Upton. 1814. Buttons. 1s. 6d. bound.

This little book is a valuable pocket-companion, though not a complete directory for Church members. Many important topics are briefly discussed; as the following Table of Contents will shew. "An exhortation to steadfastness in the faith—On brotherly love—Church meetings—Experience or fellowship-meetings—Prayer-meetings—Baptism and the Lord's supper—Thoughts on Church-order—Proper conduct in the world—Relative duties in a

time of sickness—Christian moderation—Christian contentment—Christian security—Christian pleasure—Delight in God."

A good man, possessing good sense, and writing out of the fulness of his heart on a subject which he well understands, will always command, and receive attention. Such a man was the late Mr. Swain; who was removed, as Mr. Upton informs us, "after a short, but very distressing affliction, on the 14th April, 1796." He was not a mere theorist in religion, but a practical man, experimentally acquainted with the pastoral office in all its exercises. Every one that knew him will strongly recollect his lively imagination—the fervour of

his heart—and the unwearied zeal with which he “fulfilled his course.”

A few extracts will, no doubt, induce our readers to peruse the whole.

The neglect of that one general church-rule of our divine lawgiver (If thy brother offend thee, go and tell him his fault between him and thee alone) is, I sincerely think, the cause of more misunderstanding in the churches of Christ, than any one evil that exists: and I do beseech you every one, in his sacred name, for whose sake I am your servant in the gospel, that you forsake not this excellent rule; but, when you discover a fault in each other, admonish one another of it privately, and never divulge it to others, unless your private reproof comes short of its end. p. 18.

Our painful feelings at the Lord's table generally arise, I think, from one of these causes: either we fear we have no interest in Christ; or we grieve to think of our own unfruitfulness; or that we do not, at the time, enter more deeply into the spirit of the ordinance; or that we feel so little melted with the love of Christ in dying for us; or we are pained that our thoughts should wander from the point on which we would have them fixed at such a solemn season; or else we are under the power of temptation. p. 37.

Speaking of Marriage, he says,

One rash step here has often been the fruitful source of sorrow through the rest of life; and, what is still worse, of sin. Because it is much more common from the carnal yoke-fellow to injure the spiritual one, than for the spiritual to be useful to the carnal. The principal bait by which the enemy of souls draws young christians into this snare, is by mixing, with a carnal affection for the object, a supposed concern for the salvation of the soul of such a one; whereas the truth is, a selfish and ungodly concern [prevails] to

have the grace of God subservient to our own wills. Another deception which sometimes works powerfully in such cases is a false view of the divine decrees. How do I know but the Lord may have decreed that I should have this person, notwithstanding his word forbids it, saying, “Marry only in the Lord.” Alas! how weak are our reasonings when our wills are perverse! Do we look at God's decrees in general to find out the path of duty? What then is the use of the precepts? Consider, beloved, the very same kind of reasoning would go on to the excusing of adultery or murder! How shocking is the thought—I will commit such a sin as I find an inclination to, because I do not know but God may have determined to permit it! Yet upon this wicked principle you act, when against the dictates of your conscience, you enter into the closest possible union for life, with one who knows not the Lord. Depend upon it, however, if any of you are suffered thus to act, you will experimentally learn the meaning of that scripture, “whatsoever a man soweth, that shall he also reap.” p. 50.

When the Public shall call for another edition of this little manual, we recommend it to the worthy Editor to republish Mr. Swain's preface, and the substance of the thanksgiving sermon, which appeared in the first edition. It would be also a considerable improvement, if a few short sections were added on the constitution of a christian church—Grounds of dissent from the national establishment—the office of Pastors—the office of Deacons—the objects of church-fellowship, particularly personal edification, general co-operation, mutual sympathy, and mutual admonition—the nature and extent of church-discipline, and other kindred subjects.

Twenty Remedies against the fear of death. By J. Wilkinson. Button, &c. Price one shilling.

The author adverts first very briefly to the causes from which this fear arises; and then prescribes remedies, which we shall enumerate in his own words. 1. Endeavour to preserve in your mind a firm and abiding persuasion of the immortality of the soul, and a future state. 2. Think much of the finished work of the Lord Jesus Christ. 3. Frequently meditate on the resurrection of the dead. 4. Be very solicitous to obtain an evidence of your interest in the divine favour. 5. Remember to die once is what God has appointed to fallen man. 6. Think of the numbers who have gone before you, and many probably whom you once knew and loved, who are now in the state to which you yourself are advancing. 7. Reflect frequently upon the heroism of many who have preceded you in their conflicts with death. 8. Consider that in whatever world you may be, you will be environed by the same divine presence. 9. Leave your relations with God. 10. Endeavour, as much as possible, to keep your worldly affairs in a state of arrangement. 11. Watch against sin. 12. Let the duties of religion ever be dear to your heart and approved by your example. 12. Familiarize yourself with death. 14. Think how inconsistent the fear of death makes you with yourself. 15. Pray earnestly for a spirit of submission and resignation to the divine will. 16. Frequently dwell upon the promises of support which God

in the bible has made to such as are in trouble, and especially to such as are near death. 17. Recollect that the great design of God in the scheme of salvation is to raise his people to a better world. 18. Frequently reflect upon the enjoyments of the blessed in the heavenly world. 19. Remember that the happiness which good men are thus to enjoy for ever commences at the very moment of death. 20. Be very earnest for the gracious influence of the Holy Spirit, that you may see more of the world, and that your heart may be more than ever where you trust your treasure is.

All this may be useful to the reader. But we would just hint to the writer that in several instances these remedies are not sufficiently *specific*—that they are remedies for any or every evil that can be mentioned—that he might easily have enlarged the number in this way from twenty to forty—that arguments must be weighed as well as numbered—and that, frequently, what is gained in extent is lost in solidity. There is a considerable degree of youthful animation in the style; and when he has had more time to sift his ideas—when his habits of discrimination and arrangement have been matured, we shall expect from the author a volume that will do honour to himself, and to the denomination of which he is a member.

An Address to a friend on Church Communion. Second Edition, with an Appendix. 1813. Price Sixpence. Button.

A very appropriate present for a young person who has it in con-

temptation to unite with a Christian Church. The author is unknown to us, but we think he will not long remain unknown. The Questions discussed are, "1. What is your view of yourself? 2. What is your view of Jesus Christ? 3. What is your view of the ordinances of Christ's Church? 4. What is your view of your duty in the church, as a professor of christianity? 5. What are your wishes and hopes respecting your future conduct?" The Appendix contains a concise and comprehensive account of the controversy respecting baptism, written with great calmness and candour. No good man, who is a pædobaptist, will say, when he has read it, that he has a right to be offended with the temper in which it is written. We suggest to the worthy author of this cheap and well written tract, whoever he may be, that the word *important* is an important word, and when it occurs very frequently in the same page, it loses a little of its importance. *Without* is sometimes used for *except*. In p. 2, it is said, "Nor does the new testament give us an instance of any one who professed the gospel, and yet was not a member of the church of Christ." Does this perfectly agree with the Ethiopian baptized by Philip?

The public, we expect, will soon call for another, and a large edition, which we shall be happy to announce.

A series of Dialogues on several important subjects between a Minister, and William his Parishioner. By the Rev. J. Buckworth, A. M. Vicar of Dews-
Vol. VI.

bury, Yorkshire. Sherwood and Co. Paternoster Row.

This pamphlet, which includes six tracts of eight pages each, is the production of a serious sensible writer. It breathes a sweet savour of Christ; and the style, on account of its admirable simplicity fits it for a very wide circulation. They who belong to the national establishment will not easily find a better little book to give away, in accordance with their own views. One extract, on the miracles of Christ, will be acceptable to our readers. It furnishes a good specimen of the *argumentum ad hominem*; proving the deity of Christ on the adversary's own principles.

"I know, indeed, that if he had wrought them *in the name of the Father*, those who deny his divinity would have objected to the evidence his works afford in proof of it; inasmuch as they would have said, they were done by power derived from the Father. It happens, however, that after the Saviour's death, the Apostles performed their miracles in *His name*. '*In the name of Jesus Christ of Nazareth*,' said Peter, '*rise up and walk*.' Acts iii. 6. And again, '*Eneas, Jesus Christ maketh thee whole*.' Acts ix. 34. On the Socinian's own principles therefore, it is clear, the miracles of Christ were wrought *by his own power*, and, therefore, they are a most decisive proof of his Godhead. And besides all this, you know, William, he is said to have *created the world, and all things in it*. You can recollect, I dare say, some scriptures where this is mentioned."

See a notice of the "Discourses" of this good clergyman in our No. for Dec. 1813.

The travels of True Godliners, by Benjamin Keach. A new

edition, revised and abridged by Joseph Ivimey. Price one shilling. Kent.

The name of Benjamin Keach is deservedly held in high estimation, and the little book before us has been found, no doubt, as useful as it is entertaining. Many important lessons of *true godliness* may be learned from it. In preparing it for Sunday-schools, and Sunday-school teachers, Mr. Ivimey has been well employed. We shall be glad to hear soon that the worthy editor has been requested to revise, and to abridge it again. Some of the chapters are numbered twice over, and the language is still too coarse and vulgar to be put into the lips of Sunday-school children. Thus, Apollyon is "the *cursed* prince of darkness"—his servants are "a pack of *cursed* villains"—"my house is full of *cursed* adversaries" &c. pp. 56, 90, 99. This, we apprehend is not the language of *true godliness*.

Religious Books lately published.

1. Church of England Missions. By the Rev. J. W. Cunningham. 2s.

2. Part I. (to be complete in 4) of the Biblical Cyclopedia, with coloured maps and plates. By W. Jones. 8vo. 7s. 6d.

3. The Present State of the Greek Church in Russia, or a Summary of Christian Divinity. By Platon, late Metropolitan of Moscow. Translated from the Slavonian. By Robert Pinkerton. 8vo. 9s.

4. A History of the Propagation of Christianity among the Heathen, since the Reformation. By the Rev. William Browne, M.D. 11. 5s.

5. Prophecy of Ezekiel; concerning Gogoe. By Granville Penn, Esq. 6s.

6. The First Nine Reports of the British and Foreign Bible Society, 1805 to 1813 inclusive; uniformly printed in two thick volumes, 8vo. Vol. I. 3s. 6d.; vol. II. 4s. 6d.

7. An Abstract of the Annual Reports; and correspondence of the Society for promoting Christian Knowledge, from the commencement of its connexions with the East India Missions. A. D. 1709, to the present day, &c. 8vo. 13s.

NOTICE; In the Press, a Dictionary of all Religions, comprizing the substance of Hannah Adams's celebrated View of Religions, with great Additions and Improvements; and Mr. Fuller's excellent Essay on Truth; to be comprized in one volume 12mo.

MISSIONARY RETROSPECT.

BAPTIST MISSION.

To the Friends of Missions, Translations of the Scriptures, and Oriental Literature.

The Baptist Missionary Society was formed October 2, 1792, by a few individuals assembled at Kettering, in Northamptonshire; and has risen, from very small beginnings, to a magnitude which loudly calls for grateful acknowledgments to the Father of Mercies, and for

strenuous exertions from all who long for the extension of the Redeemer's kingdom, and the consequent happiness and purity of mankind.

Considering the Holy Scriptures of the Old and New Testament as the only sufficient and external rule of faith and practice, it has ever been a principal object with this Society to combine the Translations of the Sacred Writings with their endeavours to propagate, by oral instructions, the doctrines they con-

tain. Their aim is, to lay as a foundation, the common faith once delivered to the saints; and to furnish all nations, among whom they go, with a standard of acknowledged authority, by which the principles and conduct of themselves and their Missionary Brethren may be tried. Acting on this broad and catholic principle, for the promotion of that universal christianity taught in the New Testament, and which must finally be the religion of the whole earth, it will not excite surprise that this Society has been aided by the generous and liberal assistance of Christians of all denominations throughout England, Scotland, Ireland, and the United States. Churchmen, Presbyterians, and Independents have each borne a part in this labour of love; and shown a lively interest in the support and extension of these missions, and particularly in the translations carrying on at Serampore.

In the course of about fourteen years, about five hundred persons of different nations—Hindoos, Mahometans, Armenians, Portuguese, and others—have “heard, in their own tongues,” the wonderful works of God; and have been baptized, on a profession of repentance towards God and faith in our Lord Jesus Christ. Between thirty and forty persons are regularly employed in preaching the Gospel, in six different languages; and several schools are maintained, in which many hundreds of poor children are instructed in writing and reading, and in the knowledge of the Holy Scriptures.

Eighteen different stations are occupied by the Missionaries: namely,

1. *Calcutta and Serampore.* At the former, *Dr. Carey* chiefly resides, having been appointed, by Marquis Wellesley, Professor of Sungskrit and Bengalee, in the College of Fort William. The Missionaries have erected a large Chapel, in which worship is regularly performed; and a School-room, ninety feet by seventy,

which it is calculated will contain nearly one thousand children. Several native brethren are employed in preaching from house to house, in different parts of the city. At *Serampore*, about fourteen miles from Calcutta, on the banks of the River Hoogly, the Mission premises are situated, comprising the printing-office, schools, dwelling-houses, &c. Here *Dr. Marshman*, *Mr. Ward*, and *Mr. Lawson* reside.

2. *Cutwa*, a town to the North of Serampore, where *Mr. W. Carey*, second son of *Dr. Carey* is stationed.

3. *Jessore*, East of Serampore. Here *Mr. Petrus*, an Armenian by birth, superintends a large Church of native converts.

4. At *Dhacca*, *Mr. Cornish* and a young Erahmin, *Bhagvut*, are diligently labouring in the work of the Mission.

5. *Goamalty*, a large village near the ruins of the ancient city of Gowr, occupied by *Mr. Da Cruz*, a Portuguese.

6. At *Dinagore* is an increasing Church, under the care of *Mr. Ignatius Fernandez*.

7. *Chittagong*, in the Eastern extremity of Bengal, on the borders of the immense forests of Teak-wood, which divide the British dominions from the Burman Empire. To this place a young man, of the name of *Du Broyn*, has recently been sent from Calcutta; and his prospect is very encouraging.

8. *Digah*, in Hindosthan, is a station occupied by Messrs. Moore and Rowe, who are engaged in a School themselves, and superintend three Native Schools, containing about one hundred children. *Brindaban*, a native convert, assists them in preaching in the neighbourhood.

9. *Patna*, a city containing five hundred thousand inhabitants. Here is stationed *Mr. Thompson*, who, having been born in the country, is able to converse and preach in three languages; and has the most pleasing prospect of success in his labours.

10. *Agra*, a city on the borders of the Sikh country, about one thousand miles from Calcutta, where Messrs. Peacock and M'Intosh are stationed.

11. *Sirdhana*, the capital of a small independent territory to the North of Hindosthan, to which Mr. Chamberlain is gone, at the request of the Prime Minister of her Highness the Begum.

12. In the Province of *Orissa*, in the vicinity of the Temple of Jagger-nant, Mr. John Peters, an Armenian, is labouring with great success. Several persons, engaged in the immediate service of the Idol, have accepted the New Testament.

13. At *Nagpore*, in the heart of the Mahrattá country, a respectable European has been long actively employed in circulating the Scriptures.

14. To *Bombay*, on the Western side of the Peninsula, Carapeit Chator Aratoon has recently been sent.

15. At *Rangoon*, the chief sea-port of the Burman Empire, Mr. Felix

Carey, the eldest son of Dr. Carey, resides. Surrounded by tumult and danger, he has made considerable progress in translating the Scriptures; and has lately been strengthened by the accession of Mr. Judson.

16. In the Island of *Ceylon*, at *Columbo*, Mr. Chater has begun to labour with very encouraging prospects before him.

17. *Pandua*, at the Eastern extremity of Bengal, within a fortnight's journey, on foot, of China, where Krishnoo, a most zealous and indefatigable native preacher, is lately gone, and has already baptized several persons.

18. The last regular station is the Island of *Java*. Mr. Robinson has recently proceeded to this island, which is a general resort of all the Eastern nations for traffic. He has a Church composed of British soldiers, to which considerable additions have lately been made.

With regard to the TRANSLATIONS OF THE SCRIPTURES.*

1. The whole Bible has for several

* Besides the Translations of the Scriptures, the Missionaries have published several Works relative to Oriental Literature.

DR. CAREY has published,

1. The *Ramayana* of Valmeeki, a Sungscrit poem, with an English translation (in conjunction with Dr. Marshman), under the patronage of the Asiatic Society and the College of Fort William. Three Volumes 4to. are already published; dedicated to SIR GEORGE BARLOW.

2. A Grammar and Dialogues in Bengalee. Second edition.

3. A Grammar of the Mahrattá Language. Second edition.

4. A Mahrattá Dictionary.

5. A Sungskrit Grammar, 4to.; dedicated to MARQUIS WELLESLEY.

"He has also just finished the printing of a Grammar in the Pungabee Language; and has now in the press Grammars of the Telinga and Carnatic Languages. He is also writing Grammars of the Kushmeere, the Pushna, the Ballochee, and the Orissa Languages. In addition to these various and extensive labours, this pious Minister and Indefatigable Scholar will complete, in two years more, his Bengalee Dictionary."

"A Grammar of the Burmah Language, by his son FELIX CAREY, who already treads in the devout and learned footsteps of his father, is also in the Missionary Press at Serampore."

DR. MARSHMAN has commenced publishing the Works of CONFUCIUS in the original, with a Translation and Commentary; dedicated to LORD MINTO.

"He has also composed a Work under the title of *Clavis Sinica*, or *Key of the Chinese Language*. Of this Work the first part is already printed, and consists of two Dissertations: the first, on the Chinese character; the second, on the Colloquial Medium of the Chinese. The second part of the *Clavis* will be a Grammar of the Chinese Language. These two parts of the Work will contain from four to five hundred quarto pages; and Dr. Marshman has it in contemplation to add, as an Appendix, a Vocabulary, containing the Characters, in the whole of Con-

years been translated into *Bengalee*, the fourth edition of which is now in the press.

2. The whole New Testament has been completed in four other languages, viz. *Sungserit*, *Orissa*, *Mahratta*, and *Hindee*, which are circulated to a great extent, and read with great avidity.

3. Dr. Marshman has translated the whole New Testament into Chinese, and printed the three first Gospels. The Old Testament is translated to the Second Book of Samuel, and commenced printing.

4. Progress has been made, more or less, in translating and printing the New Testament in the following languages: *Assamese*, *Carnata*, *Napalese*, *Maldivian*, *Brig Basa*, *Cashmirean*, *Sikh*, *Guseratic*, *Burman*, *Telinga*.

5. The Missionaries are also printing, for the Calcutta Bible Society, the New Testament in *Cingalese*, *Persian*, *Tamul*, *Hindosthanee*, and *Malay*.

The Society has recently commenced a Mission to the *West Indies*. At *Jamaica*, Mr. *Moses Baker*, a man of colour, has met with considerable success among the Negroes. In December last, Mr. John Rowe sailed thither. Accounts have been received, stating his arrival and kind reception from several respectable persons, though he had not been enabled to form any settled plan of operation.

The annual expenditure of this Society has generally been about 6000l.; but this year it has amounted to upwards of 9000l. exclusive of the expenses of sending out two Missionaries to the East Indies: Mr. Trowt and Mr. E. Carey, nephew of Dr. Carey. Another is expected soon to sail to the same quarter. Mr. Rowe, also, will at present be in need of very considerable pecuniary assistance.

July, 1814.

Subscriptions and Donations for the Mission in general, or for the Translations (for which a separate Fund exists) will be thankfully received by the Secretary, Mr. Andrew Fuller, Kettering, and Mr. Burls, Lothbury, London.

Extract of a letter from Dr. Carey to Mr. Fuller.

Calcutta, May 6, 1813.

"We received yours by the Maitland the week before last. I suppose that all the boxes of types, &c. will be landed in the course of to-morrow. I cannot sufficiently praise the Lord for the peculiar care he has shewn towards this mission from the first day even until now. His dealings have been such as to excite holy fear and awe on the one hand, and holy joy and triumph on the other. Last Lord's day was the anniversary of the union of the little church which was formed at Mud-

facius; which he conceives will render it a complete key to the language. The passages in Chinese characters contained in these Works, are printed on moveable metal types, which Dr. Marshman and his coadjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection not known before."

Mr. Ward has also recently published the second edition of a Work, in four quarto volumes, on the Religion, Writings, and Manners of the Hindoos.

The quotations in this note are made from a Valedictory Address delivered by LORD MINTO, September 20, 1813, in which he adds—

"I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman, and the other Reverend Members of the Serampore Mission, to the notice of the public; and in bearing my testimony to the great and extraordinary labours, which constancy and energy in their numerous and various occupations have enabled this modest and respectable Community to accomplish."

"I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful Establishments they have formed, and which are conducted by themselves."

nabatty with our brethren Marshman, Ward, Brunson, &c. thirteen years ago. Our whole number was then only eleven, of whom five are dead, and one returned to Europe. Eleven were received into the Church, and admitted to the Lord's table last Lord's day, and the number baptized since the union of the original church, with those there arrived, is more than five hundred. Yet so many have been removed by death, so many have been visited by affliction, such visitations by fire, and by the violence of men have befallen us, as to show us how easily the Lord could cut us all off, and blast all our hopes. We are a bush that has burned with fire for several years, and yet the bush is not consumed. Perhaps last year was a year of the greatest afflictions that the Mission ever suffered; and yet so merciful has been the Lord to us, that we have comparatively felt less of the pressure of afflictions than on many former occasions. The ravages made by death were very great, and keenly felt; but in the midst of them came our loss by fire, and seemed for several months to swallow up every other sensation of distress. It was like a large blister, or cataplasm, which carried off the pain of another disorder by the pain which itself occasioned. Yet great as the loss was, I do not recollect a year in which we have felt the want of money so little, notwithstanding the calls were so much increased. At the end of twelve months our printing-office was in a better condition for printing oriental languages than before the fire. Your investment of English types had set us on our legs in that department, and the re-translation of the scriptures was much better than the former manuscripts which were burnt, and will save almost as much labour in the revision and correction as the labour of re-translation is worth. The writing of grammars over again was I confess a very unpleasant work, but has been of great use to me in forwarding the acquisition of some

of the most difficult languages, and at the same time as I have had greater and better helps, I think I may say without vanity, that they are much more complete and free from error than they would have been before. I have just finished printing the Punjabee, or Shikh grammar, and am preparing the copy of the Telinga, and Kurnata for the press. I am now writing grammars of the Kashmura, Bilochee, and Pushto languages.

"The printing of the Bible is now begun and carried to a greater or lesser extent in Bengalee, Sungskrit, Hindoostanee, Mahratta, Orissa, Pungabee, Kashmura, Pushto, Bilochee, Assam, Chinese, Burman, and Telinga. Felix has got an order from the Burman government, to convey a printing-press with all its apparatus, and men to work it, from this country to Rangoon, in a Burman ship, free of all expense, and the Burman ambassador, who is not yet come to town, but whom I expect to see in a few days, has orders to take charge of it when it goes. I trust this is a token for good. Felix and brother Kerr live in great harmony.

"We are every day expecting Lord Moira as Governor General. Government has partially abolished the burning of women; I hope this will be followed by its total abolition.

I am, very affectionally yours,

W. CAREY.

Extract from the Miscellanies of Indian Literature, Manners, &c. recently arrived.

Malay Bible.—The Calcutta Auxiliary Bible Society have resolved to print at the Serampore press, an edition of 3000 copies of the whole Bible in the Malay in the Roman character, and also an edition of 3000 copies of the New Testament separately, for the benefit of the christians at Amboyna. This version of the Bible was printed by the

Dutch government under the superintendence of their missionaries.

A copy of the Malay Bible in the Arabic character, to be printed for the use of the Malay christians at Java, has been received at Serampore. We are informed that the Right Honourable the Governor General in council has been pleased to grant 10,000 rupees towards the expense of printing these editions.

The Armenian Bible.—The Calcutta Auxiliary Bible Society have it in contemplation to print at the same press a large edition of this Bible. Johannes Sarkies, Esq. of Calcutta, and his friends, have offered to subscribe 5000 rupees towards the expense. Part of the Armenian punches have been already cut at Serampore for this work.*

Auxiliary Bible Society at Bombay.—We are happy to hear, that a Bible Society has been formed at the above Presidency, and we hope it will do great good to the poor ignorant christians in those parts of India.

Hindoo religious cruelties.—Brother Moore has lately favoured us with the following memoranda: "A Hindoo, of the writer cast, who has been in our employ upwards of two years (and whose veracity I have had proof of in many instances) informed me yesterday, that on the 5th or 6th instant he saw a Hindoo carpenter drowned because he had the leprosy. He was carried from one of the ghauts at Alam-gunj, in a boat, in the presence of a large assembly of people, and when in deep water put overboard. Two large earthen pots, one filled with sand, the other with barley, were fastened to his shoulders. The man sunk, but after some time floated on the surface of the water. The people in the boat rowed after him, and took him up, but made sure work of it the second time!

"The same man informed me, that about two years ago, at a village about two miles from hence, a woman was burnt, after an attempt to escape from the flames! The friends of the deceased husband were very poor, and could not afford to procure wood for the funeral pile. They however collected a quantity of Palmira leaves for the purpose, and the living woman, with the dead body, were as usual put into the midst of the heap. The fire was kindled, and the woman's clothes consumed; but she struggled, and got out of the flames, and attempted to run away, intreating her pursuers to spare her life! But, alas! intreated in vain; she was seized and destroyed!!

"The mode of burning the dead in this neighbourhood differs from that which I have seen in Bengal. Instead of wood, which I suppose is much dearer than in Bengal, they get a few bundles of long grass, such as poor people use for building their houses; and after placing the body on a kind of stage about a foot and a half from the ground, with some of the grass over and some under it, they set fire to the heap, let it flame for a minute or two perhaps, and then quench it, and throw the singed body into the river. This ceremony I have several times witnessed, and the persons employed appeared to be as much diverted with the act of kindling and extinguishing the flames as the boys in England are at bonfires in fields in the country."

Extract of a Letter from Mr. Lawson to a friend in London.

Serampore, Jan. 26, 1814.

My dear friend,

"I hope we can say that the cause is prospering in these parts. Many soldiers in Calcutta have been con-

* This part of the work is performed by Mr. Lawson, one of the Missionaries. He is at present engaged in reducing the character in all the Eastern languages. In consequence of this alteration of size, the Bengalee Scriptures, which have hitherto been in six volumes will be printed in one!! This will occasion an immense saving in the expenses in the course of a few years.

verted and joined the church. The regiment is about to move into the upper part of the country, and it was thought proper to organize them before they went. Accordingly, of their own accord, they chose three, from amongst them, as pastors, to impart the word of life. One of them declined through excessive timidity. The other two were regularly ordained by brethren Marshman and Ward. Also six deacons were unanimously chosen to serve the church. I suppose there are about sixty members. The pastors whom they have chosen are very spiritual, humble, gifted men. They will soon go up the country, and who knows the extent of good which they may do? A large baptist church wherever the regiment goes!

We have a new Missionary station formed at Allababad. Our brother Norman Kerr is gone to that place.*

Some time ago the resident of Amboyna wrote to the governor general for some Missionaries to be sent. Earl Moira has acceded to the request, and actually sent an official letter desiring missionaries! Jabez Carey, (Dr. Carey's youngest son) has volunteered his services. He was baptized last Lord's day. The next day he was married, and (Wednesday) he and his wife sail for Amboyna, at the charge of government. I have great hope indeed of the usefulness of Jabez, as he is firm and resolute.† For my part I am employed in cutting types for the Malays at Amboyna. We are now printing the Scriptures in that language. I have also almost completed a fount for the *Weech* or *Mol-tanee* language, and have begun the *Bengalee* and *Guzzarettie*. I am not in the most honourable post in Missionary service, but it is a post

which must be occupied; and if I do not accomplish it, it must be left undone. I have also engaged to cut the types in a reduced size in all the languages.

Yours very affectionately,
JOHN LAWSON.

Extracts from the Report of the Benevolent Institution at Calcutta, for the year 1813.

The benefits of this institution continue to increase. The number admitted this year was 101; last year only 84 applications were received. The number gone out is still greater. Many having obtained sufficient knowledge to qualify them for situations, where a small monthly salary is given, which, though trifling to Europeans, is fully adequate to the wants of these youths; and in some cases enables them to support a destitute mother, or perhaps an orphan brother or sister. These children were a year or two ago wandering in the streets in a most wretched and abandoned state.

"Relative to the two grand objects, which this institution has in view, the discouragement of vice, and the removal of ignorance, the following facts will shew that it has not been wholly inefficient. The boys received at the beginning of the institution were, as might be expected, in a deplorable state, as they were taken out of the streets of Calcutta. Respecting this the Master of the School, Mr. O. Leonard, writes to the Secretary of the Institution: "It would be necessary for you to be constantly present to hear the daily reports of the Monitors, in order to form a just idea of the state in which many of these children are when we receive them. It is no

* Allababad is a place at the confluence of two rivers, the Ganges and Jamna. To this place thousands of Pilgrims annually resort to bathe, and to be *drowned*! The East India Government derive a revenue from the Pilgrims here for leave to practice their *devotions* in the river.

† At the designation of Jabez Carey, Dr. Carey had the pleasure of uniting with his two elder sons, Jabez and William, in laying hands upon this his youngest son, who has relinquished the profession of the law for preaching the gospel.

uncommon thing to hear boys of five or six years old, use language that would shock even a wicked man in Europe. I have often told you that the suppression of vice in the school has proved one of my most laborious tasks; and I have sometimes been compelled, although contrary to my own feelings, to have recourse to severe correction, for vile and obscene language, fighting, and theft. However, it is with much pleasure I can now inform you, that in the past year, I have been almost wholly freed from this painful task, through the diligence and almost uniformly good examples of the Monitors, and those boys who have been in the school some considerable period."

On the head of theft, it may not be improper to observe, that the number of books and slates which were secretly stolen in the first year, was so great as to occasion much distress to the Managers. Mr. Leo-

nard says too, that he thinks he had a dozen penknives stolen in the course of the first year. In the whole of the last year however, only one instance of stealing has occurred; and it is strongly suspected that this was the act of the native servant who sweeps the school."

This Institution has turned the attention of others to the same object, and a praise-worthy desire of instructing the ignorant is increasingly prevalent in Calcutta—which the Missionaries "wish may increase till there shall not be a child therein unable to read the sacred Scriptures in a language it can understand."

The Funds of the Institution are in a prosperous state. The debt of 3000 rupees is nearly extinguished, and a very respectable list of Subscribers appears at the end of the Report.

DOMESTIC RELIGIOUS INTELLIGENCE.

Dissenting Ministers' Address to the Prince Regent.

The following Address, from the General Body of Protestant Dissenting Ministers of the Three Denominations, residing in and about the cities of London and Westminster, has been presented to His Royal Highness the Prince Regent, by the following deputation from that body. The Rev. John Rippon, D. D. the Rev. Thomas Tayler, the Rev. Thomas Morgan, the Rev. Joshua Webb, the Rev. Joseph Brooksbank, the Rev. Thomas Thomas, the Rev. William Newman, the Rev. John Pye Smith, D. D. Joseph Lomas Towers, the Rev. John Coates, the Rev. William Bengo Collyer, D. D. F. S. A. the Rev. Joseph Barrett, the Rev. Abraham Austin, the Rev. Robert Aspland, the Rev. John Hawkesley, the

Rev. Thomas Griffin, the Rev. James Gilchrist, the Rev. George Smallfield, Homerton.

May it please your Royal Highness,

We His Majesty's dutiful and loyal subjects, the General Body of Protestant Dissenting Ministers of the Three Denominations, residing in and about the cities of London and Westminster, humbly approach your Royal Highness, to offer our cordial congratulations on the restoration of peace among the most powerful nations of the world. We adore the hand of Providence in the events which have recently occurred, and which have crowned the Regency of your Royal Highness with unparalleled splendour.

As Ministers of the God of Love and Peace, we cannot but feel a

peculiar satisfaction in the termination of a dreadful war, which has for many years convulsed and desolated Europe; and we hope and trust that the period will speedily arrive when the hostilities in which we are still unhappily engaged shall cease, and the reign of universal harmony and concord be firmly established.

Nor do we less rejoice in those principles of equity and moderation, so honourable to your Royal Highness's Government, upon which peace has been concluded. May the great event which calls forth our congratulations prove an era from which the Powers who have now sheathed the sword, shall date the commencement of a lasting reconciliation! And may the nations of Europe have henceforth no contention, excepting that of rivalling each other in most effectually cultivating the arts of peace; the progress of civil and religious liberty, the advancement of true religion, the diffusion of the Holy Scriptures, the education of the poor, and all those benevolent objects which have employed the anxious attention of His Majesty's subjects, even in a season of war, privation, and calamity, and in their zeal for which they have proposed an instructive example to the whole world.

As men, as Britons, and as Christians, and, above all, as Christian Ministers, we have considered it as one of the greatest glories of His Majesty's reign, that Britain, the first of commercial nations, has voluntarily decreed the abolition of the African slave trade. We cannot, however conceal from your Royal Highness, that the revival of it by France, which in its consequences threatens to defeat the great object which our country had in view, has thrown a shade over these days of hope and rejoicing, and would have even damped the ardour of our present congratulations, had not our minds been relieved by your Royal Highness's declared determination to employ your unremitting exertions, at the approaching Congress,

for the total and universal abolition of that detested traffic. From the character and conduct of the Sovereigns who shall then be assembled, we likewise trust that the rights of our Protestant Brethren, in Catholic countries, will become the objects of care and protection.

Sir, none of His Majesty's subjects are more truly attached to those principles which placed the august House of Brunswick on the Throne of these Realms, or more affectionate towards our Sovereign's Person and Government, than the Protestant Dissenters; and it is with grateful pleasure we acknowledge, that a considerable accession has been made, during His Majesty's reign, to the privileges which we and their other ministers enjoy. At all times shall we be found zealous in recommending, both by precept and example, those principles, and that conduct, with which the well-being and improvement of society are essentially connected, and which may render those under our influence good men and good subjects.

To the King of Kings have our earnest supplications been incessantly addressed, for the removal of the indisposition under which His Majesty labours, and for his restoration to the consolations of his family, and to the discharge of the duties of his high and important station. Our prayers are also constantly offered up for the blessing of God on your Royal Highness, that you may long enjoy a life of health, usefulness, and honour; that in every circumstance which can lighten the weight of Government, your personal felicity may increase; and that, when you are removed from presiding over a free, united, and flourishing people, you may be admitted to the possession of an immortal and unfading crown.

To which His Royal Highness was pleased to return the following most gracious answer.

"I receive with great satisfaction your congratulations on the restoration of peace, and on the prospect

new happily afforded to the nations of Europe, which have so long suffered from the calamities of war.

"The sentiments which you have expressed towards His Majesty are highly acceptable to me.

"I rely with confidence on your steady attachment to His Majesty's Person and Government; and you may be assured of my firm adherence to those principles of civil and religious liberty which led to the establishment of the House of Brunswick on the British Throne."

BRITISH AND FOREIGN BIBLE SOCIETY.

Deputations to the Emperor of Russia and King of Prussia.

These distinguished Sovereigns having manifested the most honourable zeal to promote the plans and objects of the Society in their respective dominions, the Committee felt it due to the Emperor and the King, as well as to the great Institution which they themselves represented, to request an audience for a Deputation of the Society, to convey to them its congratulations on their arrival in this country, and to express its grateful acknowledgments for their condescending and zealous support of its designs.

The Deputation to the Emperor consisted of Lord Teignmouth, the President; the Bishops of Salisbury, Norwich, and Cloyne, Lord Gambia, the Chancellor of the Exchequer, and W. Wilberforce, Esq. M. P., Vice-Presidents; together with the Secretaries; when Lord Teignmouth addressed his Imperial Majesty; and the Rev. Mr. Owen, one of the Secretaries, presented to him, in the name of the Society, an elegantly bound set of its Annual Reports. The Emperor expressed his zealous attachment to the Institution; and stated that he has given, and should continue to give, his protection and support to that which had been established in his own dominions, which was an emanation from the British and Foreign Bible

Society. His Imperial Majesty, after entering into a very friendly and familiar conversation with the Members of the Deputation on the great objects and the proceedings of the Society, took each of them very cordially by the hand, and dismissed them with the kindest assurances that he should feel a real pleasure in promoting the objects of the Institution to the utmost of his power.

A few days after, his Prussian Majesty honoured the Society by giving audience to a Deputation, consisting of the Chancellor of the Exchequer and the Secretaries. The Deputation was not so numerous as was intended, in consequence of the shortness of the notice for its assembling. His Majesty recognized, in the Reports which were presented to him, a Letter from himself, encouraging the formation of a Bible Society at Berlin, early in the year 1806, both by his Royal Sanction and a liberal donation. The King graciously accepted the Society's Reports; and stated, with much energy and feeling, his conviction that the British and Foreign Bible Society was an Institution admirably calculated to promote the best interests of Christianity.

It must greatly endear the Allied Sovereigns, already revered in public opinion for their enduring fortitude and magnanimous mercy, to all who have at heart the interests of religion, that, amidst the tide of festivity and rejoicing which has hurried them along during their visit to the capital of the British Empire, they have found time and disposition to attend to the concerns of a Society which they consider as calculated, under the blessing of God, to prove an instrument of real good to their respective dominions and to the world! Christians may exult, herein, as a token of that approaching day when *all kings shall fall before HIM, and all nations serve HIM.*

BAPTIST ASSOCIATIONS.

The Northamptonshire Association of 31 churches was held at Leices-

ter, May 31, and June 1.

Tues. ev. Prayer by brethren Hall and Fuller; the letters from the Churches were read, and brother Nicholls chosen Moderator.

Wedn. Prayer by brethren Chown, Burdett, Millar, Burton, Wheeler, Evans, Franklin, and Anderson.

Sermons by brethren Blundell, from *Luke* vii, 16; Fuller, from *Titus* i, 15; and Daniels, from *1 Cor.* i, 23.

State of the churches. Baptized 112, received by letter 15, restored 4. Died 51, dismissed 20, excluded 25. Clear increase 35. Number of members, about 2300.

The next Association to be at Luton, the Tuesday and Wednesday in Whitsun week. Brethren Cuttriss and Hall to preach.

The *Midland* Association of 26 churches was held at Cosely, May 31, and June 1.

Prayer by brethren Hall, Hutchings, Muckley, Poole, Coulthart, Emes, Pakelin, Parsons, Bisnell, Mason, Morgan, and Gibbs.

Sermons by brethren Hawkins, *Job* xiv, 10; Belsher, *Psalms* cxix, 175; Butterworth, *Rev.* iii, 20; and Edmonds, *1 John* iii, 1.

State of the churches. Baptized 78, received by letter 32, restored 1. Died 51, dismissed 3, excluded 13. Clear increase 44. Number of Members about 2033.

The next Association to be at New Hall Street, Birmingham, the Tuesday and Wednesday in Whitsun week. Brethren Poole, Draper, and Birt to preach.

The *Western* Association of 63 churches was held at the Pithay, Bristol, June 1 and 2.

The Society for the benefit of the Widows and Orphans of Ministers held their annual meeting on the Wednesday morning.

Sermons by brethren Tyso, *Isaiah* i, 18; Giles, *1 Tim.* i, 11; Birt, *John* xvii, 17; and Saffery, *Phil.* ii, 20, 21.

The devotional services were led by brethren Porter, Scott, Viney, Williams, Saunders, Trotman, Thomas, Price, Griffiths, Humphrey, Miall, Ward, Tomas, and Birt.

State of the churches. Baptized 448, received by letter 30, restored 5. Died 115, dismissed 83, excluded 41. Clear increase 252.

The next Association to be held at Salisbury, on the Wednesday and Thursday in the Whitsun week.

The *Shropshire* Association of 7 churches was held Whitchurch, May 24 and 25.

Prayer by brethren Bayley, Henders, Phillips, Palmer, Swenton, Thompson, Onslow, Lister, and Thomas.

Sermons by brethren Lister, *Col.* iii, 3; Palmer, *Psalms* i, 2; Thomas, *Zach.* iii, 3; and Baynes, *Rom.* i, 16.

State of the churches. Added 9. Removed 12. Number of members about 370. We learn with pleasure that the prospects of some of the churches in this association afford joy and hope.

The next Association to be at Shrewsbury, the Wednesday and Thursday a fortnight before Whitsuntide.

The *Kent and Sussex* Association of 19 churches was held at Sevenoaks, June 7 and 8.

Prayer by brethren Shirley, Upton, Coleman, Rexworthy, Scott, Jarrad, Hilder, Atwood, Chin, Rees, Dubourg, (indep.) Chapman, Cornford, and Stanger.

Sermons by brethren Knott, *Psa.* xc, 17; Sarjant, *Acts* x, 36; and Gates, *Psalms* xvi, 8.

State of the churches. Baptized 60, received by letter 6, restored 1. Died 28, dismissed 2, excluded 8. Clear increase 29.

The next Association to be at Chatham the first Tuesday and Wednesday in June.

July 20th, The Churches of Hants

and Wilts, associated in aid of the Mission, held their second meeting this year at Lyminster. Sermons by brethren Shoveller, from *Mark* xvi, 15, 16; Russell, from *3 John* 8; Clare, from *Luke* xxiii, 42, 43; and Millard, from *2 Cor.* ii. 14. The devotional parts of the service were conducted by the brethren Headen, Early, Clay, Saunders, George, Bulgin, Saffery, Miall, and Clark. The next Association is to be at Southampton, Sept. 28. The brethren Millard, Bulgin, and Giles, to preach.

ORDINATIONS.

April 12. Mr. John Pool was ordained Pastor of the particular Baptist church at Bilston, Staffordshire. Introduction and usual questions by brother Hutchins; Ordination prayer by brother Mason, with imposition of hands; Charge by brother Palmer, *2 Tim.* ii, 15; Sermon to the people by brother Birt, *Gal.* vi, 18. The devotional services by brethren Underhill, Birt, Pickering, and Cooper (indep.)

July 1st. The Rev. John Vernon, originally a member of Mr. Kinghorn's church, at Norwich, and afterwards a student at Bristol, was ordained pastor of the Baptist Church at Drownend, formerly a branch of the Church in Broadmead, from which 14 members were dismissed to form this new Society. Introductory Address, &c. by Mr. Page; Ordination prayer by Mr. Ward; Charge by Dr. Ryland, *2 Cor.* v, 19, 20; Sermon to the people by M. Saunders, *Eph.* ii, 21. The devotional exercises were led by Mr. Holloway, and the minister supplying at the Bristol Tabernacle, Mr. Walford, Classical Tutor at Homerton, preached in the evening from *John* xvii, 3.

August 10. Mr. Singleton, late a member of Eagle Street, and Student at Stepney, was ordained Pastor of the Baptist Church at Tiverton, Devon. Introduction and usual questions by brother Tyso; Ordina-

tion prayer by brother Cherry; Charge by brother Kilpin, *Deut.* xxxiii, 7; Sermon to the people by brother Toms, *Heb.* xiii, 22. Other devotional services by brethren Humphrey, Thomas, Viney, and Horsey. Evening sermons by brethren Sharp, *Ecc.* ix, 10; and Viney, *Psalms* lxxij, 6.

New Chapels opened.

May 1. A new Chapel for the particular Baptists was opened in Bromsgrove. Sermons by Mr. Cave from *John* xii, 32, and *Zech.* vi, 13.

July 19. A new Chapel was opened for the Particular Baptists at Cosely, near Bilston, Staffordshire. Sermons in the morning by the Rev. Robert Hall, *Lev.* ii, 13; and Rev. T. Morgan, *Psalms* lxxxvii, 5, 6; in the evening Mr. Hall preached again from *Acts* v, 20. The devotional exercises were led by Dr. Simpson, Mr. James, (indep.) Mr. Mason, Mr. Calder (wesl.) and Mr. Cooper. More than 50 ministers were present.

Wednesday, July 28, 1814, the newly erected Baptist Chapel at Weymouth was opened for divine worship. Three sermons were preached on the occasion, by Dr. Ryland, Mr. Porter, and Mr. Saffery; and prayers were offered up by our brethren Opie Smith, Clare, Porter, Scott, Saffery, and Rowe. The services were conducted with great solemnity, and the congregations throughout the day were large and attentive. On the following Lord's day, the ordinance of Baptism was administered for the first time.

The establishment of a Baptist interest at Weymouth was commenced, on a conviction that there was sufficient room for such an attempt, without giving any just offence to liberal minded christians of any other denomination. The population of the two adjoining towns being estimated at five thousand, exclusive of the visitors, who in the season add more than a thousand to

the number, it is not possible that all the places of worship should hold one half of the inhabitants. As there were several Baptists who had long resided in the town, it was not unnatural for them to wish for a ministry of their own denomination. This has been for many years an object of desire, and we understand that it was attempted, though without success, about seventy years ago. But for twelve months past a large room was procured, in which the word of life has been preached, not without success, to a considerable auditory. And a worthy friend having offered gratis a most eligible spot of land, valued at least at four hundred pounds, and subscribed one hundred pounds towards the erection, as well as engaged to superintend the building, and to advance on interest whatever should be needful to complete it, there seemed no hesitation respecting the propriety of encouraging this undertaking. A neat Chapel, *fifty* feet by *forty one*, is now completed, the cost of which, though unnecessary expense has been carefully avoided; will amount to fifteen hundred pounds. Towards this sum four hundred pounds have been already collected in the town, and among our immediate connections. For the liquidation of the remainder, our appeal must be to the generosity of the religious public; and when it is stated, that in consequence of his very liberal exertions the worthy friend above mentioned has submitted himself to material impediments in the prosecution of his commercial engagements; we trust that without a further detail of facts likely to affect their consideration, the cause at Weymouth merits and will enjoy an early and more than common share in the liberality of the friends of Christ.

So impressed with the necessity of immediate exertions in its favour were the ministers engaged at the opening, that they have kindly offered their services, in assistance of the resident minister, and taking copies of the original case, have engaged to make applications to some of our largest towns as soon as they

can find admittance. It is respectfully submitted to our friends in different parts of the kingdom, that a case of such peculiar claim should enjoy that cordial reception it merits, by whomsoever it may be presented. Should any wealthy individual be disposed to remit donations in its favour, they will be thankfully received, by Dr. Ryland, or the Rev. H. Page of Bristol, the Rev. Mr. Saffery of Salisbury, the Rev. Mr. Porter of Bath, or by the Pastor of the Church at Weymouth,

J. H. ROWE.

Baptist Missionary.

The Rev. Mr. Yates, late a Student at Bristol Academy, is about to proceed to India to join the Baptist Mission at Serampore. Leave for this purpose has been obtained from "The Honourable Board of Control for the Affairs of India," after an application to the Court of Directors had been rejected. But for the enactment in the New East India Charter respecting Missionaries, the refusal of the Court at the India-house would have been final. In this event the beneficial operation of the late Act of Parliament, and also the friendly disposition of His Majesty's Ministers, are clearly evinced, and demand the gratitude of British Christians.

FOREIGN INTELLIGENCE.

Boston, North America.

On the 8th of June last, a number of the citizens assembled at the house of His Honour William Phillips, to make the necessary arrangements for a solemn festival in commemoration of the goodness of God in delivering the Christian world from military despotism.

On Wednesday the 15th the performances took place at the Chapel in the following order.

1. Full Organ Voluntary.—Mr. Stockwell.
2. Solemn Invocation.—Rev. Mr. Huntington.
3. Music from Handel.
4. Lessons from the Holy Scriptures.—Rev. Mr. Cary.
5. Music from Handel.
6. Prayer.—Rev. Dr. Osgood.
7. Ode written for the occasion, at the request of

the Committee of Arrangements, by L. M. Sargent, Esq.* 8. Sermon—Rev. Mr. Channing† 9. Psalm—by the Choir, Band, Organ and whole Congregation. 10. Concluding prayer and Benediction—Rev. Dr. Lathrop. The musical performances, vocal and instrumental, were executed by a very full choir and band, in a style of enthusiasm, taste and excellence, seldom equalled in this metropolis. The celebration was attended by the Governor, Council and both branches of the legislature. In the evening fire-works were exhibited, and by a resolve of the legislature, the State-house was illuminated, as were some private houses, in a manner to complete the sober and dignified enjoyment of the vast multitudes who united in the celebration.

Present State of Religion in Toulouse.

To the Editor of the Baptist Magazine.

Penzance; Cornwall.

Dear Sir,

I have observed since my return to England an extract from "the Port-folio of a Minister" inserted in the Baptist Magazine for June, respecting Toulouse, in the south of France. The name of this city brought a variety of the most interesting recollections to my mind, as a multitude of circumstances had attended me in that place which cannot fail to affect my heart with the most lively emotions until "life's last hour."

The Memoirs of Dr. Geddes by Mr. Good are correct in the information they contain as to the persecuting spirit which once raged in that city, and the sanguinary edicts respecting the prohibition of the Holy Scriptures, but I feel persuaded your readers will be pleased to hear that such a spirit no longer exists; but that the triumphs of piety are particularly visible in Toulouse. Immediately after the dreadful battle that was fought in the neighbourhood, I arrived, and having some special military privileges, was billeted by the Mayor upon the house

of a Monsieur Chabrand. The second day of my residence there, I was most agreeably surprized to find that he was the Protestant Minister of the Reformed Religion in Toulouse. An acquaintance soon commenced between us, which I trust will never be discontinued; I found him a most intelligent, respectable, and worthy man, and understood that the sufferings of the reformed Christians in this place had once been peculiarly distressing and aggravated. I hope through the medium of this gentleman to be favoured with some interesting details upon this subject.

During a visit of the late Emperor to Toulouse, Mr. C. applied to him to represent the disagreeable state of the Protestants, who had for many years had nothing but a hired house in which they could conduct the worship of God. This singular man, who was ever ready to attend to an application of that nature, notwithstanding the atrocities he committed in other respects, promptly determined to assist them. He ordered the municipal officers of the town to his presence, enquired after some dilapidated building, which the frenzy of the revolution had half destroyed, and instantly ordered it to be purchased, repaired, and fitted up, and the expense borne by the town. Lord Wellington's Chaplain had the use of it for divine service in the afternoon during the time Toulouse was the Head Quarters of the British Army.

I have the pleasure to state, that so far from the Bible being restricted at this time, Mr. C. has publicly advocated its circulation; and collected from his congregation 1500 francs to promote the distribution of the Holy Oracles among the poor.

I only add, that in a letter I received from Mr. C. he informs me that he had learned the English language since I left Toulouse, on purpose to read Ivimey's Life of Bunyan, and some other English books I had presented to him. The former he had never seen or heard of before.

I am, yours, &c. G. C. S.

* See the next page.

† N. B. This very eloquent and impressive Sermon we expect will soon be reprinted in London.

rubente

Dextera sacras jaculatus arces
Terruit urbem;
Terruit gentes. HOR.

Where turn the tyrant's myrmidons,
Their deadly, dark array?
Where seek they laurels, dyed in blood,
To crown his brows to-day?
What tide of widows' tears shall flow,
For those, who fight no more;
Lying slain, on the plain,
Where the smoky volumes pour,
Where slaughter rides the battle-blast,
And bids her thunders roar?

France! at the throne eternal
Of great Jehovah, bow!
For heaven's avenging thunderbolt
Has laid thy tyrant low!
The bloody, baleful star shall guide
The monster's way no more,
Where the slain, o'er the plain,
Lie weltering in their gore,
And through a thousand, thousand streams,
Life's ebbing torrents pour.

What though, on glory's record,
The wretch his name enrol,
The bitter tears of orphan France
Shall wash it from the scroll.
Her widows, in the despot's ears,
An endless dirge shall pour;
And throw, round his brow,
Where laurels late he wore,
A wreath, of deadly nightshade wrought,
Steep'd in their husband's gore.

O'er the tomb of hapless Bourbon,
Be mournful honours paid;
Go, loyal maids of France, and weep,
Where Antoinette is laid;
Where the tyrant's hemlock wither'd,
The *fleur de lis* shall blow,
And the brave, round the grave,
Bid their manly sorrows flow,
While the spirit of true loyalty
Shall in their bosoms glow.

The hand of heaven, whose vengeance
Is 'gainst the despot hurl'd,
To France her rightful king restores,
And freedom to the world.
Hosannas to the King of kings,
Let freedom's voice bestow;
Again raise the strain,
Till the patriot's heart shall glow,
And heaven on high approve the song
Of grateful man below.

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